

8-26-1968

Evangelical Visitor - August 26, 1968 Vol. LXXXI. No. 18.

John E. Zercher

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Evangelical VISITOR

August 26, 1968



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EDITORIAL

Labor Day — 1968

Labor is not a result of the Fall nor is work a part of the curse. Work is inherent in man's having been created in the image of God. There is within the Scriptures a Biblical understanding of work.

Work is a sacred obligation. No one has a right to be a parasite on society. Everyone who is capable of working is expected to work during the productive years. The Pauline position of "No work, no food" is a sound principle when kept in proper perspective with society's obligation to its citizens.

As a sacred obligation man is to be a good workman. This obligation exists because a workman should be "worthy of his hire" and is responsible to his employer. The standard of living of a society is directly related to the productivity of its people therefore a workman has an obligation to his fellow workmen. A workman—especially a Christian workman—is ultimately responsible to God, for Paul writes that we are to do "service, as unto the Lord."

The attitude of a Christian workman towards his work is as crucial in his Christian witness as is his moral behaviour.

Man should have the opportunity to work. It is not easy for many of us to understand why there are those unemployed when the "help wanted" ads fill page after page of our newspapers. It is a fact that there are those who try to escape the obligation to work. It is equally true that there are many who are eager for the opportunity for meaningful work which has been denied to them.

The modern technological revolution rapidly out-dates skills which have been acquired through many years of training and experience. An industry closes down a plant on which a community was dependent for employment. Either of these conditions can result in men being unemployed against their wishes.

In our emphasis upon the obligation to work the Church and Christians need to exercise compassion and understanding for those who because of geographical location, technological changes, or limited abilities find themselves without the opportunity to work.

All worthy work is honorable. In the world priority is given to various types of work and status is determined by one's occupation or profession. This has crept into the church. The business man and the professional person are high on the scale. A nationally known evangelical periodical devoted an issue to laity reaction to the church's message in our day. Thirteen laymen were selected to write brief

Cover Photo: With great skill African women carry almost anything on their heads. They also carry heavy burdens in their hearts. It is to these burdens that the Gospel speaks. Photo by Lamar F. Fretz.

statements. Of the thirteen twelve were corporation executives or men of comparable standing in the business world. No tradesman or craftsman or voice of the laborer was heard.

Parents send their children to college so that "they will not need to work as hard as I did." Ministers extol the professions and encourage youth to go to college. Seldom are the trades pictured as desirable vocations.

This is contrary to the Biblical doctrine of work which honors faithfulness rather than attainment. To each has been given abilities for which he is steward. Stewardship calls for the use of these abilities and not their denial. This means that one with the abilities to teach should not be pumping gas. It also means that a person who should be a plumber should not frustrate himself and his family by trying to sell insurance.

There is also a very practical issue at stake. The traditional protestant churches have pretty well lost the "labor class." One of the indications of this is the role that labor has in the great evangelistic crusades. The committees are heavy with corporation executives and professional men. The platforms are shared with civic leaders and business men. The lack of a spokesman for the laboring class is not without significance.

As ministers and parents and as a church we need to rediscover the Biblical concept that all worthy work is held in high regard by God.

Work is not all of life. Without denying what has been stated it is appropriate to add a word of caution for many of us. "A man's life is more than his work."

Work can become the master. Man can become the slave. One can become a slave to work for the material benefits it brings. Work can become an escape from the responsibilities of family. Work can be a means of drowning the inner voice of the Spirit. Work can be a means of

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From the Editor:

The programs of missions and higher education represent for our church the major financial and personnel effort outside the local congregation. As editor I have the conviction that as a denomination we do not realize the role that Messiah College and Niagara Christian College fill in the life and future of our church—at least it would not be apparent in the pages of the VISITOR. One of our editorial aspirations is to do something about it.

The lead article in this issue is a move in that direction. Dr. Wittlinger is deeply committed to the Brethren in Christ Church—as his years of service bear witness. In the Baccalaureate Message he shared with the graduating class his conviction concerning the meaning of Christian discipleship. Now that Dr. Wittlinger has returned to the classroom, after

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EVANGELICAL VISITOR

Volume LXXXI

Number 18

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Editor: John E. Zercher, Box 166, Nappanee, Indiana 46550, to whom all material for publication should be sent.

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Brethren in Christ Publication Board, Inc: Isaiah B. Harley, Samuel F. Minter, Paul Hostetler, Joseph R. Aiken, H. H. Brubaker, C. N. Hostetter, Jr., Paul E. Witter.

Subscriptions: \$3.50 per year. New subscriptions: \$3.00 per year. Gift subscriptions: \$3.00 per year. Sample copies free.

Mailing label indicates expiration date. Include both old and new addresses with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

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ADVENTURE IN DISCIPLESHIP

C. O. Wittlinger

A traveler was about to enter a Pullman coach when a redcap stepped forward and said: "Don't take that coach, sir; it ain't hitched to nothin' that's goin' somewhere."

Most of us crave assurance that life is hitched to something that's going somewhere. Many of our contemporaries dream of a golden age of material well being, a dream currently imaged by the Great Society in which, hopefully, the horn of plenty will gush forth upon both the urban and rural poor. In such an age, so these dreamers say, mankind will find ultimate fulfillment.

I do not believe that this graduating class needs to be convinced that "... a man's life consisteth not in the abundance of things which he possesseth." You know that juvenile unrest and protest are as apparent in suburbia as in the ghetto; you know that hippie ranks are not filled by the children of the poor; you know that life's ultimate meaning does not lie in progression from one- to two-car families nor from black and white to color television.

Now, while most of you see the error of hitching life to the chariot of the god of mammon, your four years of college have not laid to rest all of your questions and uncertainties about the ultimate meaning of life. Indeed, many of your contemporaries, and perhaps some of you, are deeply uncertain as to whether life has ultimate meaning or, if it has, which of the many roads opening before you leads to discernment of that meaning.

The dilemma of your generation is epitomized by an experience which some of us had recently on a visit to Temple University. Having inadvertently made a wrong turn, we came to a street with one-way signs pointing in both directions!

My purpose is not to draw out the analysis of your doubts and perplexities. It is, rather, to share with you my deep personal conviction that the ultimate meaning of life distilled to its essence is expressed in two words of Jesus which echo like a refrain through the Gospels—"Follow me." This is the call to adventure in discipleship.

Let us first seek to discern what is *not* implied by our Lord's emphatic call to follow Him. Clearly, we cannot aspire to become as He was, "the lamb of God which taketh away the sin of the world." In this role He traveled a lonely road where none of us can follow.

Clearly, too, the call is not to slavish imitation of Him. Although He did not marry, He never urged His followers to embrace celibacy. Although He did not own a home, He never condemned home ownership.

Let us now turn to the positive implications of the command of Jesus—"Follow me." Where was He going?

J. B. Phillips in his recent book, *Ring of Truth*, states that one reason God became man was to show how human life should be lived. This is a profound and too much

neglected truth. Many people acknowledge the call to accept Christ in His Saviorhood and, at the same time, reject the call to follow Him in attitude and manner of life. Something like this dichotomy between faith and obedience seems to have led Dietrich Bonhoeffer to draw his famous distinction between "cheap" and "costly" grace.

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.

Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble; it is the call of Jesus Christ at which the disciple leaves his nets and follows Him.

The prayer of our Lord in St. John, chapter seventeen, emphasizes the Christ-life aspects of discipleship. Herein He asserts that His disciples are not of the world even as He is not of the world. And He goes on to say, "As thou [the Father] hast sent me into the world, even so have I sent them into the world."

Jesus was unique and "not of the world" in His complete obedience to the will of the Father, His deep compassion for every form of human need, and His witness or call to men to be spiritually transformed and reconciled to the Father. My thesis, therefore, is that, whatever else the call to discipleship may be, it is in essence a call to obedience, a call to compassion, and a call to witness.

William Barclay, in his comments on the Gospel of John, emphasizes that Jesus saw His whole life as an act of obedience to God. At the well in Samaria, when offered food, He said, "My meat [food] is to do the will of him that sent me, and to finish his work." What an amazing declaration! Can we stand the blinding light of the truth that life as it ought to be lived finds its sustenance or fulfillment only in the doing of the will of God?

On another occasion Jesus said, "... the Father hath not left me alone; for I do always those things that please him." Again, amidst the shadows of Gethsemane and with clear vision of His cup of suffering, he prayed, "... nevertheless not as I will, but as thou wilt." Here was spoken a fitting epitaph for His life and death; here was revealed the mystery of life coming to fulfillment through obedience.

Those who adventure in discipleship must reckon seriously with the issue of obedience. "Why call ye me Lord, Lord," said Jesus on one occasion, "and do not the things which I say?" To His disciples, He said bluntly, "If ye love me, keep my commandments."

It is no light matter to make obedience to God in Christ the central, integrating aspect of life. This has deep subjective implications. To the multitudes which followed Him on one occasion, Jesus said, "If any man come to me,

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This article by Dr. Wittlinger, Chairman of the Division of Social Sciences and Professor of History, Messiah College, was the Baccalaureate Sermon to the graduating class of 1968.

Ministers of Reconciliation

Joe Haines

Ours is a broken, disintegrated world. If that sounds too fatalistic then perhaps we could say a "disintegrating" world—a world in which crime is on the increase, long-respected standards of morality are toppling, the bonds of the family unit are fast falling, and even the God-given personality of man is threatened by drugs so powerful they can destroy or permanently alter his personality. In whatever direction one turns he is confronted with brokenness, estrangement, enmities, and conflicts. There is the Vietnam conflict that has made life a hell for hundreds of thousands of our fellowmen leaving them without home and employment and has shadowed countless Vietnamese homes with the specter of death. The race problem in America still rears its ugly head as the basic inequality between black and white remains in spite of legislation and programming. Our cities with their teeming ghettos seethe with riots and destruction. The Middle East, where we make our home, has once more become the stage for a conflict that threatens world peace. Manhattan, Paris, Berlin and many other academic centers have been the scene of violent student protests. A civil war in Nigeria has seen massacres, hunger, and massive dislocation of people.

Certainly God must understand if at times our hearts fail within us as we contemplate the brokenness and disintegration in the world we face. We must remember that though we may be bewildered by the events of today, we may rest assured that this world remains essentially God's responsibility. We need to find our part in His great purpose. The history of man has proved that he is totally helpless to break out of his vicious circle of hatred and broken relationships. Man seems bent on bringing about his own destruction. But in the greatest event of all history God has acted to restore His fallen creature and to bring wholeness to his disintegrated existence.

I hesitate to use the term "reconciliation" because it may be overworked and not hold for us all of the meaning it should, but since there seems to be no better term we shall continue to use it. To reconcile is to restore two opposing forces to the former harmonious relationship, to bring wholeness where there has been brokenness, to reverse the process of disintegration, and bring together that which has been torn apart. The work of reconciliation is God's. In the Word Made Flesh God acted to bring His creature back, to restore the relationship that the creature had wantonly broken, to reconcile man to Himself. The cross was the climax and the cost of God's work of reconciliation. The apostle states it so eloquently, "From first to last this has been the work of God. . . . God was in Christ reconciling the world to himself." (NEB II Cor. 5:18,19)

The work of reconciliation is an accomplished fact of

history but remains merely a fact until recognized and experienced by the individual. Most of our world blindly plummets on toward inevitable emptiness in life and certain destruction oblivious to the fact that Jesus of Nazareth, the carpenter's son, holds the answer to man's quests and problems. Even much of Christianity hopelessly fails to bring to the life of the individual Christian the vitality and purpose that Jesus came to reveal. The church so often has missed the point. It has been so concerned about organizational efficiency and ecumenicity or at the other extreme preached a "pie in the sky—O that will be glory" kind of religion that just does not satisfy the needs and questions of modern man.

The apostle Paul continues his teaching, "We are now Christ's ambassadors, as though God were appealing directly to you through us. As His personal representatives we say, 'Make your peace with God.'" God has reconciled man to Himself in Christ and those who in faith appropriate this fact to their own lives then become part of the community of the reconciled. The church in turn is sent to proclaim the news that God has loved us and reconciled us to Himself. The true church ought to be the community of the *reconciled* and the *reconciling*. To recognize that God has loved us and acted to restore us to Himself is only one side of the coin—the other is that we are to be the reconciling ones, God's agents to bring others to recognize that Christ's message is one of love, of bringing wholeness to life where there has been brokenness, of restoration where there has been decay and disintegration. God calls us to be His instruments in "making men whole" to use J. B. Phillips' words.

I wish I could spell out for you the steps involved in the ministry of reconciliation to which we are called. We like to follow a recipe or directions and see the expected product emerge precisely as it is supposed to. I have no pat answers for you. I have lived a few years in a part of the world where hatreds and prejudices run deep and where reconciliation on every level is so desperately needed, and I must confess that I am stymied to know where to start or what to do. All of us to some extent feel the same frustration. I can simply suggest that we must live with our complete confidence in God, constantly reminding ourselves that this is His world and we must be in such personal communion daily with Him that our very lives emulate calmness, love, understanding, forgiveness. We need to be in such close fellowship with the Lord that our lives become invitations to those whom we contact in our daily lives—invitations to experience the heart renewal that man cries out for and invitations to find wholeness and healing in one's human relationships.

Many of us and I include myself here suffer under the complex that the world is too intent on continuing on in its collision course, that man is too content with the awful debilitating affluence of today to listen to the Lord's invita-

Joe Haines and his wife Elaine are serving at the Mennonite School for Boys, Beit Jala, Israel.

tion. How can we ever reach people with the message of reconciliation? But herein lies our mistake. We are too prone to frenzied activity and too often forget to wait upon God and let Him work as He wills. It is for us to be sensitive to our situation and in tune with the Father and to discern in the every day routine of life ways in which

we can help others to find wholeness. We are to be the reconciling ones—not that we move large numbers of people or make great impressions upon the masses, but that we in the ordinary fiber of life so sense the power of the Spirit of the living God within us that we indeed become “the reconciling ones.”

The Virtues of Culture Shock

Don Hillis

After three years Jim came home from India. He had just begun to speak Hindi with a semblance of fluency.

Art finished his first term in Africa but never went back.

Jim and Art are now crossed off as “missionary casualties.” The psychologist’s reports to the home board diagnosed both cases as *culture shock*.

But was that the real problem?

How can we who are so thoroughly exposed to other cultures become casualties to them? We may not be familiar with the details of Latin American, European, African and Oriental cultures, yet TV, radio and the printed page have brought the larger aspects of all these cultures into our living rooms.

The adjustments we have to make are no more serious than those made by Joseph going as a slave from a monotheistic society in Palestine to idolatrous Egypt. Daniel, too, seemed to make a rather victorious adjustment to his Babylonian surroundings. The experiences of these men and many others suggest that there may even be some virtues in culture shock. In my own case I found it so.

I was raised in an affluent society. Though no great prosperity ever crossed my path, I knew what it means to live in a country that possesses one half of the world’s wealth and only one sixteenth of the world’s population. Most Americans live as financial tycoons in comparison to millions of people in the rest of the world.

In a prosperous society, luxuries soon become necessities. Whereas a few years ago, running water, electric lights, a bit of furniture and a telephone completed our necessity list, today wall-to-wall carpeting, automatic washers, refrigerators, vacuum cleaners, radios, color television and two-car garages are included.

What does it mean to be lifted out of all this and placed in a poverty-stricken country? Is the economic culture shock overpowering? It need not be.

I thank God for taking me out of affluent America and placing me in hungry India. Through it He taught me the relative insignificance of things. India has done much to wean my heart from material possessions. It taught me that if a man has food and clothes, he has much for which to be thankful. Of course, the Bible had already told me that, but experience confirmed it.

I was pleasantly surprised at how quickly American necessities became unimportant.

Even running water, electric lights and telephones were soon unmissed. My years in India removed from me any desire to cling to a stockpile of material blessings.

India helped me learn to give more bountifully to the work of the Lord and to know that only investments made in spiritual things draw eternal interest. It helped me to set my affections on things above (Col. 3:2) and to look for that city which hath foundations, whose builder and maker is God (Heb. 11:10). Economic culture shock has been a rewarding experience.

Added to this are some happy social benefits. I learned that although customs may differ from mine, they are not necessarily bad or inferior. Other people have social niceties in both conversation and behavior which are delightful and meaningful.

For example, friends in the Near East greet you with *salaam* (peace). How much more meaningful than “hello.” When your neighbor in India leaves your home he does not say “I am going.” He says “I am coming,” meaning “I will return.” When you give your Indian neighbor a plate of fruit, he may not say “Thank you,” but he will return the plate with something on it.

My sojourn in foreign lands has helped me to gain a wholesome world view. Social culture shock has enriched my life.

Languages never were my strong forte. In high school and college I selected Spanish as my foreign language because I thought it would be easier than the other languages offered.

Then I found myself in India, where my first assignment was to learn a difficult Sanskrit-based language with an extremely complex grammar. All my mental acumen, academic fortitude and determination would have to be put to work to master it. What satisfaction as the language began to penetrate. What joy to preach in another tongue and discover new lessons from studying the Scriptures in another tongue and discover new lessons from studying the Scriptures in another language. How meaningful were my attempts to match wits with a people of an entirely different philosophical background in their language.

But the greatest virtue of culture shock I found is not in the economic, social or academic realms. It lies in the realm of the spiritual.

For years I had been cozy and comfortable in my warm Protestant monastery. I was walled about with the best of evangelical fellowship. I enjoyed the company of strong men of the Word. Some were spiritual giants who knew the answer to any theological problem I might have.

I enjoyed a security analogous to that of an unhatched chicken. What would happen to my strong theological dogmas after the shell broke! In India I found myself in a religious atmosphere hostile to all I believed.

Hinduism, with its millions of gods, stood ready to contest my monotheism. Islam’s priests challenged my trini-

(Continued on page eleven)

Don Hillis, a missionary with twenty-five years’ experience, is now associate director of The Evangelical Alliance Mission.

August 26, 1968

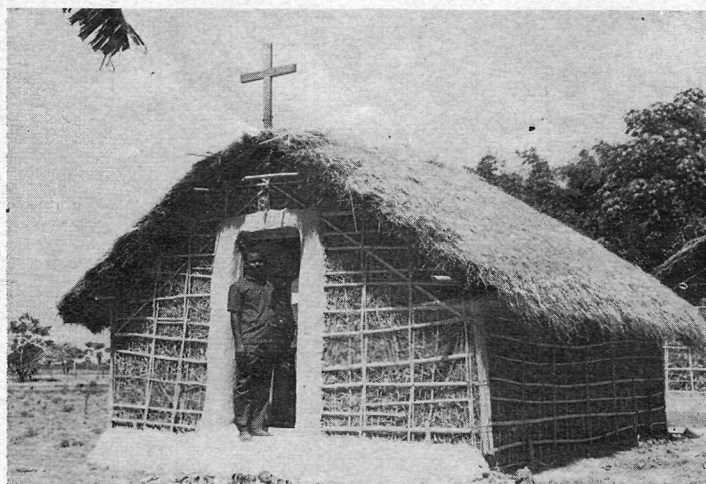
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Church Growth in Bihar

Harvey R. Sider

IN SPITE OF increasing pressure by the growing Jan Sangh political party of extreme Hindus, the church in India continues to grow numerically. During the first three months of this year, 32 Santals were baptized, thus openly showing their stand for Christ. One group of 12 believers were baptized in Raidhani, a village where the Gospel took root about 15 years ago. Then after the initial period of sowing and reaping, came a time of nearly ten years of faithful Christian living and witness—all of which finally proved fruitful in a large ingathering of souls this spring. Praise God for the continued moving of His Holy Spirit!

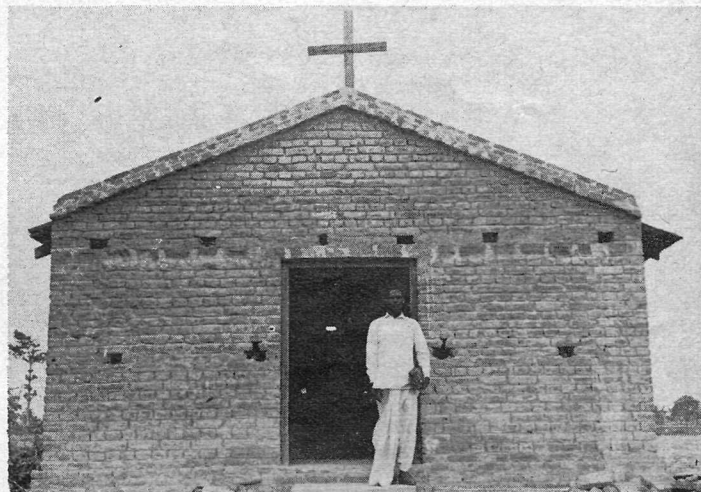
This spring two churches were erected. The Uraons at BEGMARA had used one end of the local Christian lay leader's home for several years. But, being a thatch building, after about four years it disintegrated. So this small group mobilized the forces and finances of their local vil-



BEGMARA CHURCH with Barnabas Mingh, part-time evangelist, in doorway.

lage and built a small but comfortable thatch church. On the day of dedication about 60 Uraons joyously crowded the little church and gave expression of their gratitude to their Saviour.

At BARKIBAREE a small Santal Church had, sometime ago, been constructed of bamboo and mud walls with a tin roof. But in order to have a more permanent building, the entire Santal Church gave over Rs. 2,000. A brick kiln



BARKIBAREE CHURCH in process of construction.

was built; and with the burnt bricks a solid structure capable of seating over 100 people was erected.

No foreign funds were used in the erection of either of these church buildings—an indication of solid growth in the church in India.

Projecting into the future, under the continued blessing of the Lord at the current rate of growth, we need to consider a minimum of two new church buildings annually over the next ten years. Will this be possible? We believe this can happen, as you pray and give to the general support of the work in India, uniting forces with the Indian Church as it grows in strength.

NICARAGUA NOTE

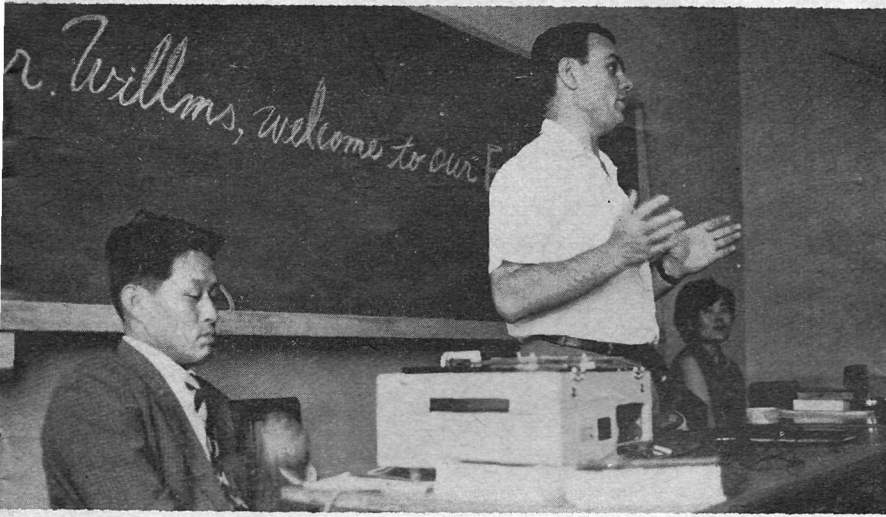
Too Much for One Day!

Today is an unusual day for us in the work and really I hardly have time to write this letter. We should not have planned all this for one day. . . .

We must leave the house for clinic this afternoon at one o'clock and return by five; and then be ready to leave again for Esquipulas by 5:30.

We have had five couples married in a civil ceremony by the judge and another that was married before but did not have their certificate. Here they must be married first in a civil ceremony before they can be married ecclesiastically. If they can get the certificate in time we will have six weddings this evening, one by one, in one service—if all goes as planned! Three of the partners are not converted but have promised to come to the church for this occasion. This will be the first evangelical celebration we have had in the building besides church services. We expect this to lead up to a baptismal service in the very near future.

Howard Wolgemuth



A scene showing the arrangement for a typical English Class. Miss Okada (right) was helped in her Bible reading and knowledge of Christ by the E. L. Guengerichs, parents of Mary Willms, during their visit to Japan.

BREAKTHROUGH!

(from a letter by Pete Willms, Japan)

Yesterday was another busy and rewarding day.

After meeting my contractual obligations at Hofu Commercial High School (which pays me good wages to help with our mission budget!) and after teaching a class at the chemical factory, where one could not get in on a religious basis, I drove up to Kano—about 70 kilometers [some 40 miles] from our house.

Kano is the home of Miss Yamamoto who, while employed in Hagi, became a Christian and attended our Bible school. Two years ago she felt it was time that she should return to her remote mountain home in an effort to witness more effectively in her home and community. But she met with very strong opposition in her home—so much that we were not allowed to visit her. She has, however, several times stopped in to see us when on business here in the capital.

In the meantime she was praying and racking her brain for some way to make a breakthrough.

Recently she hit upon the idea of English conversation which she had taken from us at Hagi. Mentioning it to several people she found a lot of interest and organized an English conversation group. Since the group doesn't

want to pay the rent required by the town meeting hall, they made arrangements to use a Buddhist temple. The suggestion that I be invited to join the group as often as possible met with great enthusiasm and last night I was able to go for the first time. I thought I would be very tired after a full day of teaching; but the experience and the group was so refreshing that I came home at midnight rejoicing.

It is particularly significant that half the group is composed of middle-aged men. The priest himself has joined the group and told me to come often. Already Miss Yamamoto has discovered that some of the people are actually interested in Christianity. And her parents have had a change of attitude, too, and are asking us to visit them as a family.

In the last few months the requests for English have been voluminous. We have refused many, but I felt I couldn't refuse this opportunity to cooperate with the hard work and vision of one of my former Bible students. I believe the Lord leads us in what to refuse and what to take and pray that we may be able to follow the Holy Spirit in His plans for Kano.

Announcement from the Board for Missions

The Board for Missions seeks to provide outlets for the Brethren in Christ Church to fulfil the mandate set forth in the Great Commission.

Organization of the Missions program is accomplished through the Missions Office in Elizabethtown, Pa. Administrative assignments approved for the conference year 1968-69 include several changes. Five assignments are carried by three men, one on a part-time basis. These assignment are:

Executive Secretary—J. Wilmer Heisey
 Director of Missions—Henry N. Hostetter
 Director of Mission Churches—Isaac S. Kanode
 Director of Extension—Henry N. Hostetter
 Director of Christian Service Ministries—J. Wilmer Heisey

To be of greater service to our people, the following lines of communication are suggested:

PROGRAMS AND PROMOTION OF MISSIONS—

contact the Executive Secretary

COUNSELING, RECRUITING AND ORIENTATION OF MISSIONS PERSONNEL—

contact the Director of Missions

VOLUNTARY SERVICE AND SELECTIVE SERVICE COUNSELING—

contact the Director of Christian Service Ministries

K. B. Hoover, Secretary

From the Editor

(Continued from page two)

having given seven years of outstanding service as Dean of the College, we have hopes of more articles from his pen.

No doubt many of our readers follow the events in the Middle East with special interest because we know that Joe and Elaine Haines and their children are there. No doubt most of us are aware of the slow and difficult task involved in missionary effort to Moslems and also to the Jews. It is hardly any easier in the context of the Middle East where the hatred between the two peoples is so violent and deep. The writer of the second article is under no illusions as to the ease of the task. He shares his observations and convictions with us.

Not every issue has reports and articles from all four of our overseas fields but we do this time. The themes are positive; and the articles brief and interesting.

The article on the Youth page is from the "Moral Issue" series published by the Free Methodist Church. This series deals with moral and ethical issues in a contemporary manner especially geared to youth.

In our previous issue we failed to give proper credit for the article we used on the home page entitled "Midnight Petition for a Teen-Age Son." This article was reprinted by permission of the author and "The Free Methodist."

18 EXCUSES FOR SMOKING

Dale F. Martin

These excuses for continuing or beginning the smoking habit are offered as a public service. If you have found some other reason helpful in fighting off the impulse to quit smoking, please let us know so that we can pass it on to others in the battle against health and happiness.

1. I'm saving money on shaving lotion (or perfume). My clothes, pores, breath, house, car, and general atmosphere already have a characteristic reek, so there is really no need for deodorants. My permanent tobacco stench takes care of that.

2. I don't like to eat. I have to continue smoking, therefore, because smoking deadens the taste buds, making it easier for me to choke down my food without enjoying it.

3. I have to have a cigarette first thing in the morning in order to wake up.

4. I have to have a cigarette last thing at night in order to go to sleep. (These two reasons are effective when used together. Don't worry about slight inconsistencies. Hardly anybody will notice.)

5. My smoking simplifies my friends' gift-giving. They always have a lighter or a cartoon of cigarettes to fall back on, thus relieving them of a great deal of anxiety.

6. I'm a patriotic person. To me smoking means that I am able to contribute fifty to seventy-five dollars more in taxes a year than my abstaining countrymen. My heart swells with pride.

7. Smoking simplifies my budget. Each year I can be very sure where 200 to 300 dollars went—up in smoke. I never have to worry about paying taxes on the interest or deciding what to spend that much money on.

8. I'm insecure. I smoke as a substitute for thumb-sucking.

9. I am enabled by my smoking to replace my wardrobe and my furniture periodically. I mean, in my position I can't afford to be seen with burn holes in my clothes or cigarette scars on my furniture. It is too bad that some less fortunate people have to put up with that sort of thing.

10. If I stopped smoking, I'd have to work more. It's my "seven-minute" cigarette breaks that keep me going all day. I'd go nuts if I had to work straight through for an hour!

11. Smoking gives me something significantly personal to worry about. Without it I'd have to fret about such generalities as the world situation or food shortages. As it is, I can worry about falling asleep and being burned alive, which is much more meaningful to me as an individual.

12. I'll continue to smoke because I believe in the rights of the individual to express himself however he pleases, particularly by making others uncomfortable with his noxious exhalations and by depositing butts and filters on lawns, sidewalks, carpets, floors, sinks, and saucers. Non-smokers have no rights.

13. I smoke because I don't believe the Bible. I'm not really a slave to cigarettes just because I don't want to give

them up. And it's absurd to think that we are personally responsible for the well-being of our own bodies. Pollution and conservation apply only to air and water and forests, don't they?

14. I can't quit smoking because if I did, I wouldn't have anything to do with my hands when I talk.

15. Smoking is my way of proving I'm a real man (or woman). I feel that it is particularly adult to depend on a three-inch tube of burning leaves for my well-being. Sucking on a toasted weed indicates my maturity.

16. My doctor uses my smoking as his favorite remedy. No matter what the problem—colds, cough, shortness of breath, teeth, stomach—all he says is, "Better quit smoking." I can't quit now, or he'd have no way of curing me.

17. I smoke because I don't think doctors and scientists know what they're talking about. This is my way of rebelling against medical authority and scientific fact. I'll battle the odds and get away with it: it can't happen to me.

18. I smoke because I'm looking forward to that once-in-a-lifetime thrill, that indescribable leap of the heart, that instant flash of crystalline insight, that breathtaking swoop over the crest of the hill of existence that comes the second after the doctor says, "You have cancer of the lung. Two months to live."

Reprinted from *The Free Methodist*. Used by permission.

"Impact-Weekend" is Year's Finale

The final activity for the 1967-68 Atlantic Youth Council was the weekend retreat on July 26-28 at Roxbury Campgrounds. Nearly two hundred youth and youth leaders were present.

Focusing issues and keeping minds rolling were key speakers Rev. John Stoner, pastor of Bellevue Park Church, and Dr. Ernest Boyer from the State University of New York.

Music was a retreat highlight. The youth listened enthusiastically to Messiah College's "The Seven Sings," a volunteer choir led by Ben Stoner, and a "folk group" *We Four*.

Saturday afternoon's "Time Out" was geared to "all" interests. In addition to the usual softball and volleyball games, there were art and drama activities. Results of the artists at work were "free-expression" sketches of contemporary youth problems. These pictures were displayed at the front of the Berean Center. The drama group (known as the Impact Players) gave a choral reading "The Answers" at the last session of the weekend. The youth who served as capable leaders for the various groups were Al Schock, Charlene Derr and Dale Bicksler.

(Continued on opposite page)

Shall We *JUNK* The Sunday School?

O. D. Emery

A CRISIS IS UPON US!

The Sunday school world was shaken on Sunday, July 24, 1966, when a front page article in *The New York Times* stated, "Sunday Schools Will Not Survive." Numerous critics of the Sunday school cited inefficiency and irrelevancy as major factors in the "inevitable discontinuance of the Sunday school."

Since then publication of the *Sunday School Times* has ceased—the United Presbyterian Church has recommended the closing of their Sunday schools by fall, 1968—and numerous voices have joined in the chorus that the Sunday school has been a dead duck for quite a while, but only now are the facts being faced.

A survey of participating denominations in the National Sunday School Association indicated that while evangelical Sunday schools are not declining numerically, they are not growing in equal proportion to the population expansion.

The Sunday school is in crisis—that is certain. Compelled to rediscover its aims and to redefine its role in the mission of the twentieth century church, the Sunday school must find a way to profit from these shakings which question its validity.

THE NEED FOR OBJECTIVITY

To re-evaluate the Sunday school, we must be sure to leaven our approach with objectivity. Otherwise we put ourselves in the position of those who defend a tradition purely for tradition's sake. We must not defend the Sunday school's right to continue simply to preserve an institution. To be brutal in our suppositions, let us suppose that something better than the Sunday school—a sort of panacean agency—came along. If this new something could do a superior job in accomplishing the purposes of the Sunday school, I for one, would quickly become a proponent of the new. The Sunday school is not sacrosanct. It

Impact

(Continued from opposite page)

The theme for the retreat "Impact" was aimed at helping youth to relate to their own spiritual and social needs as well as those of the world around them. This year an attempt was made to provide an opportunity for each "retreater" to share his own ideas with others during periods of dialogue following several of the main addresses. Each youth was given a chance to evaluate and make decisions concerning his own beliefs about Christian living.

Fall Youth Council activities will be directed by the newly-elected committee: Dale Engle-President; Phyllis Dourte-Vice President; Beth Tyson-Secretary; and Eugene Engle-Treasurer, with Rev. Jesse Dourte and Rev. John A. Brubaker advising.

Phyllis Dourte

is the primary vehicle for Christian education on the level of the local church.

Presently, there is nothing superior to the Sunday school available to us. To ditch this historically great agency now, however dull its cutting edge may have presently become, would leave the church with poorer tools. It would only increase the frustration of dedicated Christian workmen. We still need the Sunday school—I believe that is an objective opinion.

REDISCOVERING THE PURPOSE

The Sunday school is first and foremost a teaching agency. The whole organization, in its purest form, is keyed to this aim. The glory of the Sunday school is greatest when it succeeds in teaching the Word of God.

Inadvertently, other purposes attach to the Sunday school. Finally, it has become the public relations medium to the community, the child evangelism arm, the fellowship structure for the total constituency. All of these can be defended as necessary ingredients in a growing church life, but the Sunday school tends to inefficiency when these supplant the teaching ministry.

There are two sources for the influences which prompt the Sunday school to deviate from its main purpose—to teach the Word of God. One source is the Sunday school worker who feels that the Sunday school is everything—it can go it alone. Given what it needs, these advocate the Sunday school will soon make short work of all gospel work. They de-emphasize the unique value of worship services, revival services, fellowship meetings, and Christian education work apart from the Sunday school. One might wonder if many such people are among us. It should be observed that every Sunday school worker who works only for Sunday school attendance, rather than for the involvement of each person in the total church program, is lending force to a "Sunday school only" influence.

The other source of influence which moves the Sunday school away from the main purpose for which it exists is the Sunday school worker who doesn't see the value of an effective teaching ministry through the Sunday school. This Sunday school enthusiast sees the Sunday school as a promotional vehicle and gives himself solely to those pursuits. To him, inflated attendance alone represents success. This influence is subtle and is on the increase in evangelical Sunday schools.

What is the truth regarding the purpose of the Sunday school? Among the things the Bible requires of the church is—teach the Word. The Sunday school has been developed for this specialty. Any function is legitimate for the Sunday school which increases the number of the people taught while it at the same time allows for the optimum in teaching effectiveness. Nothing short of effective teaching resulting in changed lives shall be considered success.

Let's not junk the Sunday school until we have tried mending its flaws.

Reprinted from *The Pilgrim Holiness Advocate*.

The posters tacked outside the doors of the simple but well-built outstation church caught the eyes of all:

THE GOSPEL CAME TO GWABILA IN 1915

Many who have experienced the blessings of this Gospel down through the years had gathered from surrounding congregations for the annual baptism-communion weekend. We with them are grateful that the Gospel did come to Gwabila and to the many other light posts dotting the areas beyond our mission stations.

Outside the church a hole had been dug; a canvas liner was placed in it, and partially filled with water carried there in drums on carts from a nearby dam. Here seventeen—young and older—were baptized on Saturday.

All of the applicants gave public testimony. "I have many problems," said Naka Titus, one of the older applicants, "because I am blind and have lost four children. Long ago while I was still seeing, I sometimes went to the church when there was something special. But I did not hear God talking. Then some missionaries and Christians came to my home in 1966. When I prayed I felt I should not worship the evil spirits, because only God can help me." This was the time she came to the Lord. She rejoices in Him today.

Sunday morning 145 joined in feetwashing and in

Special Weekend at GWABILA

remembering the death and suffering of the Lord. Communion services come to each area once a year; but not all can travel the distance to everyone of the rotating churches in order to attend each year. And so this is a very special weekend to many. By car, bicycle, donkey cart, or foot, they come Friday evening prepared "to camp" until Sunday afternoon.

Sunday afternoon we again packed our car with sleeping roll, food boxes, lamps, basins, suitcases, etc., to drive the approximately 80 miles home.

But before leaving we went along with Rev. and Mrs. Mangisi Sibanda to the home of the deacon. Here a blind old grandmother, who had been baptized at Gwabila by Brother Harvey Frey,* received communion. Now, too old to walk to services, she quietly awaits release from her faltering body, to enter the new and glorious life above.

Praise God that the Gospel *did* go to Gwabila way back in 1915.

(*The Harvey Freys went to Africa in 1905. Brother Frey died at Matopo Mission in 1936 after a life of singular devotion to making Christ known. Page Ed.)

Tribute is due the veteran missionary who poured forth selfless love and energy in this effort to give joy to others—

Orphan Reunion at Saharsa

"never before . . . maybe never again"

After a short holiday of something less than ten days at Darjeeling, veteran missionary Leora Yoder arrived back at midnight, June 3, and was soon deep in plans and preparations for having the married orphan girls and their families come to the mission for a reunion—as many as could—something that had "never been done and maybe never will be again," as the later missionaries are not familiar with these proteges of an earlier day, as are Leora and Erma Hare.

For those in the church here at home who helped to support orphans in days gone by, we list those who came June 7-14: Dani and 5 children; Prapulit (widow) and 5 children; Salomi, husband, and 4 children; Mina, husband, and 5 children; Amina and 4 children; Maya, husband, and 4 children; Esther (and husband Hem Paul, 1 day) and 5 children; Orpha and 2 children; Mary (no children); Harun and son; 3 high school girls [currently in SPIC program] Rasida, Ruhi, and Miriam.

They stayed in Yoder Ward which was closed medically three weeks in June. Leora continues the account:

We ate sitting on the floor of my verandah or on the lawn.

We had devotions eight to nine every morning and evening. The children had singing, etc.

I gave each child a coloring book and colors. Some had never had any toys. They loved my big ball, Dr. Lowell's croquet set, my nephew's truck—now 18 years old!—my doll, and a musical toy.

The older folks all had a chance to see each other—a great thing after all these years, as you can imagine.

For breakfast there were 1 or 1½ slices of bread (our kind; I baked 30 loaves in all), and tea. They had rice, dal, vegetable at noon; tea at four; and either Indian *chapatti* or bread and vegetable at night. In eight days we had goat meat three times; fish, once; and chicken, once.

They enjoyed it all and so did I. The last twelve left on the 15th. Nothing like this has ever been done and may be never will again. . . . I felt it should be done *once*.

Erma Hare came for two days. We had very little rain that week, but heavy downpours since.

I am canning mangoes sent from Barjora and peaches—little ones from my three trees. I also gave some to Erma Hare, canned some for Anna Jean, Erma Sider and myself. Have Hospital to clean and be ready to reopen and see to TB patients. Nurse Orpha does most of the work for TB patients.

Happenings in Northern Bihar

BANMANKHI

Over 200 people were part of MCC work camp here in May.

Another year of Homemakers Course has concluded. With early rains probably most of the girls are now working in the fields.

Good watermelons were produced at Banmankhi again this year.

BARJORA

Hem Paul left for USA on June 25. Barjora School, of which he is principal, was closed during June for summer vacation. Petras Das is now acting as principal in Hem's absence.

Vincent Bradley is overseeing the Barjora Farm in the Cobers' absence.

MADHIPURA

Fifty-two people gathered for a retreat: the former orphan girls were called together by Leora Yoder for a time of reunion and spiritual retreat.

The hospital and clinic were closed from June 1 to 22, during which time the doctor had a brief vacation by attending committee meetings in Landour. During this time, the pharmacy was enlarged by building an addition to the laboratory. Now the Operating Room and its facilities are being enlarged.

We hope Kreiders have received their visa, word having come from Delhi that it was being granted. Praise the Lord!

PURNEA

John Sider returned from Landour June 16, where he had spent time with his family while studying Hindi and learning to play the Indian flute.

The land plot for the literature center is still eluding us. Problems with canals and taxes!

SAHARSA

Surendra Rai with Hem Paul flew to USA, arriving June 25th for an intensive tour of the church, starting by attending General Conference at Fort Erie, Ontario, Canada. We are eager to hear their first reactions . . .

Munshi Besera left to accompany the O.M. (Operation Mobilization) team for 3 months distributing literature throughout India.

Bimal Topno was on holiday, and so that left Erma Hare alone in the literature center during the month of June. Bimal regularly works in the Christian Literature Center along with Surendra Rai and Munshi Besera, as a colporteur from the bookroom.

* * * * *

Rains have started early; we hope they continue.

H. Sider had minor surgery in Landour Community Hospital on June 24.

Anna Jean Mann

Cultural Shock

(Continued from page five)

tarian doctrine. Myriads of Hindu temples and Muslim mosques warned me that the odds were overwhelmingly against me.

Could my religious convictions stand this kind of shock? Could I, as a representative of a small, misunderstood and often maligned minority face up to and make an impact on a people whose ancient religious cultures hold them so firmly?

India served me well in providing the answer. My contact with Hinduism, Buddhism and Islam brought into

sharper focus the deadly fallacies found at the core of non-Christian religions. It gave me firsthand evidence of the devastating curse idolatrous practices bring into the culture of any people. It strengthened my faith in the veracity of God's Word. It deepened my conviction that Jesus Christ alone is the answer.

The effect of the "shock" can be either dangerous or deepening, brutal or broadening. It depends on the attitude of the recipient.

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Adventure

(Continued from page three)

and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Here the word "hate" is used in the sense of striking comparison. He who would make obedience to Christ the touchstone of life must completely and decisively relegate every other loyalty to a secondary place. Perhaps the most terrifying of the renunciations here enumerated is that of "his own life also." Not until we perceive that human egocentricity or self-centeredness must be brought to judgment will we progress far in the adventure in discipleship. As Dietrich Bonhoeffer has said, "When Christ calls a man, he bids him come and die."

The life of obedience has objective as well as subjective implications. We cannot stop short at the point of inner commitment, but must be continually about the task of identifying and doing the will of God within the particular culture context where our lot is cast. All lesser gods must be dethroned.

One such competing god is identified in a recent essay by Arnold Toynbee entitled "Nation-worship As a Pagan Ritual." Some French people had removed a U.S. flag from a church and burned it as a protest against U.S. actions in Vietnam. Commenting on this incident, Toynbee writes:

This was rude and impolitic. But this is a minor point. The major point is, what was the symbol of a pagan divinity doing in a Christian Church?

If it had been a cross that was pulled down from the church and burned, then every Christian in the world, and every non-Christian, religious-minded person . . . would rightly have been horrified at the desecration of the symbol of a spiritual presence in the universe. But a national flag, the symbol of deified collective human power—the most perverse religion that man has ever embraced—what business has the symbol to be on a Christian church, or inside it?

Toynbee, in this strong statement, was not advocating disrespect for the flag nor repudiating the legitimate functions of government. He was simply calling attention to the prevalent sin of nation worship, a sin to which all too often churchmen and churches seem to be prone. Toynbee saw clearly, as all of us ought to see, that Stephen Decatur, the American naval commander, spoke as a pagan and not as a Christian in his famous toast in 1816: "Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong."

In summary of the call to obedience, I draw your attention to the words of St. Paul: "Let this mind be in you which was also in Christ Jesus . . . who became obedient unto death even the death of the cross."

You can only follow Him on the lonely road of obedience as you submit to the dethronement of every competitive god.

Let us next note that the call to adventure in discipleship

is a call to compassion. Jesus never confronted any human need without feeling compassion for the needy person or persons. He was concerned about men's physical needs. In St. Mark, chapter fourteen, we read that: "Jesus went forth and saw the multitude, and was moved with compassion toward them, and he healed their sick." The suffering of the sick touched his heart.

Again, in St. Mark, chapter sixteen, we read that: "Jesus called his disciples unto him, and said, I have compassion on the multitude because they continue with me now three days, and have nothing to eat."

The suffering of the hungry touched His heart. We can safely predict that He would have been deeply moved by the recent CBS-TV special, "Hunger in America."

Our Lord was concerned also about mental or emotional needs. We note, for example, his confrontation with the bereaved and sorrowing mother of the town of Nain. "And when Jesus saw her, he had compassion on her . . ."

We remember, too, that among the mourners at the home of Lazarus, "Jesus wept." We recall how on various occasions He came to those suffering the agony of fear with words of calm assurance—"Be not afraid."

Jesus was the incarnation of the compassionate God who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Therefore, we are not surprised that our Lord's compassion is abundantly evident in His relations with sinful, God-rejecting men. In St. Luke, chapter thirteen, we find Him brooding over the spiritual waywardness of the people of Jerusalem as He says: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen gathereth her brood under her wings and ye would not."

And then at the Cross as they crucified Him, He uttered those wonderful compassionate words: "Father, forgive them; for they know not what they do." Thus did He demonstrate personally the meaning of His previous teaching: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in Heaven . . ."

Our Lord got rid of His enemies by repudiating enmity. Every man, no matter how vile or violent, was the object of His compassionate concern. In this, too, He summons us to follow Him.

Are we prepared to acknowledge that, as our Lord was sent into the world, *even so, have we been sent*? If so, our compassion must know neither color, nationality, nor creed; it must be in no sense "situational." Whether the need is that of the ghetto child weeping "the cry that will be heard" (See a recent cover of *Life* magazine), or the need of the Christ-estranged politician or statesman in Hanoi, Moscow, or Washington, those who adventure in discipleship are persons who care.

Let me now conclude this message by drawing your attention to our Lord's call to witness. "Follow me," he said, "and I will make you fishers of men."

We have noted previously His compassion for the terrible "lostness" of men estranged from the will of His father. He referred to such men in a variety of figures. They were fish that needed to be *caught*, sheep that needed to be *found*, grain that needed to be *harvested*, and dead that needed to be made *alive*.

The means by which lost men are to be found is witness, that is, the presentation of our Lord as both the God-sent redeemer of men and the exemplification of what human life is meant to be.

Jesus conceived of witness as being much more than the spoken word. He placed great emphasis upon the corporate life of the people of God as a means of drawing the attention of men to Himself. Thus, for example, He said to His disciples: "A new commandment I give unto you, that ye love one another; as I have loved you . . . By this shall all men know that ye are my disciples if ye have love one to another."

Again, He prayed for His immediate disciples, and for them also which should believe on Him "through their word:" "That they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

It is also true that an important aspect of Christian witness is the spoken word backed up by the obedient, compassionate heart. Before His ascension Jesus commanded His disciples: "Go ye into all the world, and preach the gospel to every creature."

St. Paul points out that to the believers is committed "the word of reconciliation," and goes on to say: ". . . we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Again, he speaks of disciples shining "as lights in the world" and "holding forth the word of life."

Hopefully, each of you will dedicate the increment of his collegiate education—skills, insights, capacities, and appreciations—to the great witness task of sharing the Gospel of Christ.

And now, as you stand on the threshold of graduation, may you hear the call to discipleship, to adventure in obedience, compassion, and witness. And may your response be like that of the fishermen of old, who, when Jesus said, "Follow me," "straightway left their nets, and followed him."

These lines from Helmut Thielicke's, *Life Can Begin Again*, capture something of both the rigor and triumph of the adventure in discipleship which awaits you.

Through sin and death he strides,
Through this world's grief he rides,
He strides through hell's dark tide;
Where'er he goes,
I too abide.
He keeps me by his side.

Editorial

(Continued from page two)

compensating for our own insecurity and feeling of inadequacy.

What alcohol is to some, work is to others—a means of escape from life's real responsibilities.

In each life there must be more than work. There needs to be time for relationships—wife, children, friends, and neighbors. In each life there should be cultural and aesthetic opportunities—music, reading, sunsets, flowers, a taut sail in a brisk breeze, or a piece of furniture refinished. In each life there must be time for spiritual nurture and renewal—a quiet time, corporate worship, a ministry to others, and a sharing of one's Christian faith.

As society becomes more complex and technological advances make skills obsolete; as the age of retirement is reduced and life expectancy increased; as we minister to and share with cultures whose concept of work is different than ours it becomes urgent that as Christians and as the Christian Church we understand the scriptural concept of work and bring our understanding of vocation in line with it.

Z



Dean Meets Anniversary Class

Dr. Daniel R. Chamberlain, the new dean of Messiah College, met with the Class of 1918 on July 13 during a special 50th Anniversary Re-union. Three of the four living members met at the home of Mr. and Mrs. Clarence Heise, Elizabethtown, Pennsylvania.

Dr. Daniel R. Chamberlain, Dean of Messiah College, is pictured with the Class of 1918. Left to Right: Clarence Heise, Dean Chamberlain, B. M. Books. Seated: Clara Stoner. Reverend Books is the father-in-law of Dean Chamberlain.

Study Conference

A three-day Conference will be held at Messiah College August 27-29. Approximately seventy Brethren in Christ Church leaders and Messiah College faculty will meet to think together on the doctrine and concept of The Church. The study will include "The New Testament Concept of the Church," "The Historical Brethren in Christ Concept of the Church," "The Church in Transition" "The Church as Community," and "The Church in Community." Dr. Carlton O. Wittlinger, Professor of History, will bring the keynote address in the opening session.

Faculty Retreat

The annual Faculty Retreat will be held September 3-4 at Camp Hebron near Halifax, Pennsylvania. Reverend John E. Zercher of Nappanee, Indiana, will be the guest speaker for the Bible Study periods. During discussion periods the findings and reports from a special study of the Council of the Advancement of Small Colleges will be reviewed and discussed. The closing session will be a communion service with the Reverend LeRoy B. Walters, pastor of the Grantham church, in charge.

Music-Lecture Series

The 1968-1969 Music-Lecture season will

open on October 15. The season offers variety and numbers of interest to everyone. Contact the College early for your season's ticket.

October 15—The Alard String Quartet.

November 12—David Humphrey's "North to the Pole—South to Siberia" (illustrated lecture)

January 7—Ralph Appleman—Basso

April 15—The Alpha and Omega Players—"Spoon River Anthology"—Drama

April 29—The Chamber Singers from Indiana University

Readers Write

Dear Fellow Christian,

So much has been written on the Vietnam War that I hesitate to add to the volume of words. But obviously something more must be said; there seems to be no end in sight for this cruelest of outrages on the human race.

If you were like me, the news of planned negotiations in Paris brought some hope—mingled with skepticism. Around the world there was a noticeable lull in anti-war demonstrations. I, too, became silent on the issue. But it has now become apparent that our government is simply unwilling to admit the series of faults it has been guilty of in Vietnam over the last fifteen years and more. Does my silence give consent to the suffering of untold numbers of American and Vietnamese families?

I feel a sense of frustration and despair. As a Christian I wonder what I can say or do to alleviate the suffering of "the least of these my brethren." I don't want to be numbered among the goats on the left hand of the Son of Man.

I look to the political structures of our nation and see little hope there for positive, reconciliatory action. So the only thing I can advise a Christian at this time is to refrain from negative, unchristian action in the political realm.

Of the two major party candidates neither offers anything on Vietnam which I can endorse. The one refuses to repudiate the policy

of the present administration and the other has consistently advocated an even more brutal policy. Maybe you could construe your vote for one of these men as a vote for his domestic policy only, but I would construe mine as a vote for his whole program. How ironic it would be to vote for violence in Vietnam in the name of peace and stability at home!

I do not want you to think I am merely talking politics. I am writing as a Christian, concerned about Christian compassion and Christian action. But I am not going so far as to suggest positive Christian steps. I am merely pleading that we avoid unwittingly committing an unchristian action.

For my part I hardly see the need for going into arguments against the war. As a Christian I am naturally opposed to all war, but the Vietnam War can be criticized quite apart from specific Christian concerns.

In case you do most of your thinking outside the Christian context, give some thought to this. The U.S. is not winning the war and cannot hope to achieve a "military victory." (Surely you do not take General Westmoreland's statements at face value, do you?) We are and have been supporting an unpopular government in Saigon. The rich rulers right now are exploiting the peasant tenants who live and work on the land owned by the ruling class. A majority of the populace are not happy with this situation. Furthermore, the millions of people whose homes have been destroyed by bombs and napalm can hardly be expected to support the U.S. But winning or losing, a Christian can only say, "Stop the carnage."

I recently listened to a series called "What are we doing in Vietnam?" on CBS's "Night-

call." I have listened to advocates and critics of the war. Like most of them, I want to urge that I am aware of ambiguities and complexities of issues. But anyone whose mind is possessed of some moral sensitivity, Christian compassion, and good reason can see that there is no sense in killing thousands of human beings every week in defense of some "ideal" which is supported otherwise only by rhetoric.

I am aware that some professing Christians support the war for supposedly altruistic reasons—they want to see the Vietnamese protected from some evil which might befall them. If these people are sincere it can only be because they are unaware of the present awful state of affairs in South Vietnam. The majority of war supporters in this country seem to me to be motivated by selfish and avaricious concerns. It is easy for them to let hundreds of thousands die in Vietnam so long as they enjoy wealth and security in our homeland.

I find it hard to keep my language in bounds. How can I be rational and unemotional about something so hideous and irrational as the war in Vietnam? Just two hours ago I was talking to my Negro landlady who this week attended the funeral of a nephew killed in Vietnam. He was an only child. My grief is inexpressible. Forgive the emotionalism, but multiply it by hundreds of thousands and then try to feel a little bit of it yourself.

What will your Christian conscience have you do or not do?

Sincerely yours,
Robert K. Stoner
Graduate Student
University of Notre Dame

August 26, 1968

(13)

CHURCH NEWS

ALLEGHENY CONFERENCE

The Waynesboro congregation, Pa., dedicated its new parsonage, July 21. Pastor Virgil Books and family now reside there. Former pastors, Samuel Wolgemuth and LeRoy Walters, returned to participate in the afternoon's program.

Nine persons were received into church membership upon profession of faith by the Waynesboro congregation recently.

A week-end of camping at Lewis Mountain, along the Skyline Drive, was a summer activity of seventeen members and teachers of the Senior Class and the College and Career Class of South Mountain Chapel, Pa. They visited Luray Caverns, hiked, cooked outdoors, and enjoyed a campfire service.

Bishop Henry Ginder announces in the Allegheny Echo that Dr. Jesse F. Lady will serve as interim pastor of the Clarence Center congregation, New York. Richard Long will become pastor in the summer of 1969.

The Five Forks congregation, Pa., honored Pastor J. Ralph Wenger in a farewell program, followed by tea and fellowship, Sunday evening, July 28. They presented him with a large picture of Christ and two disciples on the Emmaus road. The following Sunday, they welcomed Pastor James Esh and family in a fellowship tea and surprise food shower, following the Sunday evening service.

The Carlisle congregation, Pa., is planning a telephone ministry which will present daily Bible messages to callers and will give opportunity for caller reaction or request at the conclusion. This community ministry will be begun on a trial basis.

ATLANTIC CONFERENCE

In the Atlantic Beacon, Bishop Byers reports that George Kipe will assume the pastorate of the Speedwell Heights congregation. He also reports that a new three bedroom parsonage is under contract at Llewellyn, Pa., where Larry Strouse serves as pastor.

Donald N. Eshleman, Cleona, Pa., a senior at Messiah College, will serve as student pastor at Palmyra, Pa., beginning September 1968.

Vacation Bible School conducted by the Maytown congregation, Pa., had an average attendance of 102 and raised project money of more than \$171 to meet Bible School expenses and provide furnishings for Sunday school rooms.

The Maytown Christ's Crusaders held a farewell service in honor of Dale Bickler who will give two years of I-W service in Africa.

A Gospel Tide Radio Broadcast Rally will be held at the Palmyra Brethren in Christ Church, Pa., Sunday evening, September 8. Radio speaker, Bishop Byers; program director, Glenn Ginder; the Gospel Tide Radio Choir, and other singers will participate.

The youth of the Refton congregation, Pa., are planning a retreat at Kenbrook Camp, August 31 and September 1. They have invited the youth of several other congregations to join them.

CANADIAN CONFERENCE

Early this summer, the Falls View congregation, Ontario, featured Promotional Sunday with the theme, "Stand or Let's Expand," when needs of the building program were presented. The same morning seven persons were received into church fellowship.



A front view of the new parsonage built by the Waynesboro (Pa.) Congregation.

Rev. and Mrs. James Cober spoke and showed pictures of mission work in India, including the SPIC program through which the Falls View Sunday School supports a child.

CENTRAL CONFERENCE

In the Central Star, Bishop John Hostetter reports that:

In cooperation with the four churches in Adair County, Kentucky, a plan has been arranged by which Harold Wolgemuth and Atlee Hershberger will minister to the four congregations for a trial period. Local help will participate in serving the interests and needs of the area. The Hershberger family have moved into the parsonage at Fairview.

The Franklin Corners congregation, Illinois, will leave its rural setting in September and move to Morrison where they have purchased a sanctuary and parsonage from a Lutheran group.

The Amherst Youth Sunday School Class, Ohio, gave a Sunday morning chapel service at Shady Lawn Nursing Home where two members of their congregation live. The youth of Amherst church have also planned a paper drive to raise money for a trip to the Billy Graham Crusade in Pittsburgh.

Pastor and Mrs. Ernest Dohner conducted a Sunday morning service at Sunny Point Rest Home, located near the Pomeroy Chapel congregation. The following week Pastor Dohner had charge of the devotional hour on a local radio station.

"Rubbish Day" was the theme of a recent Christ's Crusaders program at Knifley Chapel, Kentucky. Late in July the Knifley youth held an evening retreat at Campbellsville Park. Following supper and games, they went to the home of Beulah Arnold to see pictures.

The Blue Grass Gospelaire, the Good Family, and the Faith Quartette are among groups who will participate in a gospel singing, to be held by the Phoneton congregation, Ohio, September 7.

MIDWEST CONFERENCE

In Midwest Breezes, Bishop Climenhaga reports that the Abilene congregation, Kansas, reported substantial attendance increases in April over March in all the church's services: Sunday school, morning worship, Sunday evening and prayer service.

PACIFIC CONFERENCE

Bishop Climenhaga reports in Pacific News that the Moreno Christ's Crusaders, Calif., have doubled in growth under the sponsorship of Don and Sue Parks.

REVIVAL SERVICES

Eugene Heidler at Wells Tannery, Pa., Aug. 18-Sept. 1; Rupert Turman at Farris Mines, Va., Aug. 29-Sept. 8; J. Earl Lehman at Blairs Mills, Pa., Sept. 15-22; Wilbur Benner at Hanover, Pa., Sept. 16-29; William Charlton at Woodbury, Pa., Sept. 28-Oct. 13; Bruce Grove at Montgomery, Pa., Sept. 29-Oct. 6; Paul Hill at Cedar Grove, Pa., Oct. 6-20; Dale Ulery at Granville, Pa., Oct. 6-13; Henry Ginder at Waynesboro, Pa., Oct. 20-27; Paul Martin, Jr., at Saxton, Pa., Oct. 20-Nov. 3; Jesse Lady at Abilene, Kansas, Oct. 23-27; Alvin Burkholder at Hollowell, Pa., Oct. 23-Nov. 3; Henry Ginder at Chambersburg, Pa., Nov. 7-17; George Sheffer at Mt. Rock, Pa., Nov. 10-24; Harry Ritchey at Pleasant Valley, Pa., Nov. 10-24; Wilbur Benner at Dallas Center, Iowa, January 12-26.

FROM HERE AND THERE:

Church bulletins reveal that Brethren in Christ congregations from east to west frequently use films for youth, workers' groups and Sunday evening activities. Here is a list of films used by congregations in the last few weeks:

- "Seven Days a Week"
- "The Gospel Blimp"
- "The Bobby Richardson Story"
- "Signposts Aloft"
- "Red River of Life"
- "Visit with Jerome Hines"
- "Prescription for Doc"
- "God of Creation"
- "Your Last Chance"

In addition to announcements and the order of Sunday worship, church bulletins sometimes contain poems, wise sayings, and bits of truth. It is interesting to find repetitions in bulletins reviewed for one issue of the *Visitor*. This time, four items were repeated in two different bulletins. One of these was:

Sadly the pastor said to his official board, "Brethren, I feel we may as well drop the midweek prayer meeting." This caused a furor among the brethren and they indignantly denied him his way in the matter. "But, my brethren," said the minister, "what you don't know is that we haven't had a prayer meeting for six months."

Births

ALLEN—William Scott, born August 4, 1968, to Dr. and Mrs. Richard Allen, Grantham congregation, Pa.

ALLISON—Steven Dale, born July 18, 1968, to Rev. and Mrs. W. Dale Allison, Refton congregation, Pa.

CALDWELL—Betsy Ann, born July 20, 1968, to Mr. and Mrs. Larry Caldwell, New Guilford congregation, Pa.

FLEMING—Pamela Sue, born July 30, 1968, to Mr. and Mrs. Lewis Fleming, Bethel congregation, Va.

GEORGE—Brett Alan, born April 8, 1968, to Mr. and Mrs. Carl George, Pleasant Hill congregation, Ohio.

KECKLER—Tammy Sue, born July 20, 1968, to Mr. and Mrs. Melvin Keckler, New Guilford congregation, Pa.

KING—Karen Lanette, born June 9, 1968, to Mr. and Mrs. Sam King, Grantham congregation, Pa.

SCHROCK—Jennifer Lynn, born July 6, 1968, to Mr. and Mrs. Willard Schrock, Jr., Clarence Center congregation, New York.

SNYDER—Virginia Christine, born August 1, 1968, to Mr. and Mrs. William R. Snyder, Pleasantview congregation, Pa.

STULTZ—Kevin Alan, born July 24, 1968, to Mr. and Mrs. Lloyd Stultz, Iron Springs congregation, Pa.

Weddings

BREHM-LEHMAN—Miss Linda Rann Lehman, daughter of Mr. and Mrs. Carl W. Lehman, Carlisle, Pa., became the bride of Mr. Robert P. Brehm, son of Mr. and Mrs. Paul Brehm, Carlisle, July 20, 1968. The ceremony was performed by Pastor Walter Winger in the Carlisle Brethren in Christ Church.

CLEPPER-MINTER — Miss Linda Minter, daughter of Mr. and Mrs. John Richard Minter, Mechanicsburg, Pa., and Mr. Richard Clepper, son of Mr. and Mrs. Richard Clepper, Boiling Springs, Pa., were united in marriage August 3, 1968, in the Grantham Brethren in Christ Church by Pastor LeRoy B. Walters, uncle of the bride.

HEISE-LEHMAN—Miss Jean Marie Lehman, daughter of Mr. and Mrs. Robert Lehman, Mechanicsburg, Pa., became the bride of Mr. David Wayne Heise, son of Mr. and Mrs. Russell Heise, Gormley, Ontario, July 27, 1968. The ceremony was performed in the Mechanicsburg Brethren in Christ Church by Pastor Simon Lehman, Jr., uncle of the bride, assisted by Rev. Elwood Flewelling, pastor of the groom.

HOKE-HOFFMAN—Miss Mary Elizabeth Hoffman, daughter of Mr. and Mrs. Miles E. Hoffman, Palmyra, Pa., was united in marriage to Mr. Carlton Eugene Hoke, son of Rev. and Mrs. William R. Hoke, Pleasant Hill, Ohio, June 22, 1968, in the Palmyra Brethren in Christ Church by Rev. William R. Hoke, father of the groom.

LOFTHOUSE-PUTMAN — Miss June Putman, daughter of Mr. and Mrs. Hershall Putman, Stevensville, Ontario, became the bride of Mr. Keith Lofthouse, son of Mr. Roger Lofthouse, Nanticoke, Ontario, July 27, 1968, in the Bertie Brethren in Christ Church. Pastor Wilbur W. Benner performed the ceremony, assisted by Rev. Paul Nigh, the groom's pastor.

MELHORN-SEITZ — Miss Mary Jane Seitz, daughter of Mr. and Mrs. Marlin Seitz, Mechanicsburg, Pa., and Mr. James Melhorn, son of Mr. and Mrs. Lloyd Melhorn, York, Pa., were united in marriage May 25, 1968, in the Grantham Brethren in Christ Church by Pastor LeRoy B. Walters.

MITCHEM-SHUNK — Miss Suzanne Marie Shunk, daughter of Mrs. Reba Shunk, New Kingston, Pa., became the bride of Mr. Theodore Mitchem, June 1, 1968. The ceremony was performed by Pastor Walter Winger in the Carlisle Brethren in Christ Church.

SHERMAN-BOOK — Miss Leanna Kay Book, daughter of Mr. and Mrs. Eldon Book, Abilene, Kansas, became the bride of Mr. Warren Jesse Sherman, son of Rev. and Mrs. Warren J. Sherman, Shipshewana, Indiana, August 10, 1968. The ceremony took place in the Wesleyan Methodist Church, Abilene. Rev. Warren J. Sherman, father of the groom performed the ceremony, assisted by Rev. M. M. Book, grandfather of the bride.

Obituaries

FRYMIER—Mrs. Mamie Ethel Frymier was born near Thomas, Oklahoma, October 19, 1901, and passed away July 19, 1968. As a child, she accepted Christ as her Savior and united with the Brethren in Christ Church. She served with her husband in the office of deacon of the Bethany congregation for twenty-five years.

She is survived by her husband, Vernon Frymier; one daughter, Mrs. Nina Fay Brandt, Hillsboro, Kansas; and two sons, Donald E. and Vernon H., Jr., Custer, Okla. Also surviving are eight grandchildren, three brothers and four sisters.

The funeral service was held in the Brethren in Christ Church, Thomas, Okla. Pastor Henry F. Landis and Bishop Arthur Climenhaga officiated. Burial was in Bethany Cemetery.

HERR—Mrs. John Herr, age 69, Manheim, Pennsylvania, passed away after a lengthy illness July 22, 1968. She was a member of the Manheim Brethren in Christ Church.

Besides her husband, John, she is survived by two sons: Styron E., Palmyra, Pa.; and Elmer L., Manheim, and four daughters: Mrs. Martha Knight and Mrs. Mary Wenger, both of Manheim; Miriam Burkholder, Shippensburg, Pa.; and Verna Mae, Manheim. One sister, sixteen grandchildren, and three great-grandchildren also survive.

The funeral service was held in the Manheim Brethren in Christ Church. Pastor Allon B. Dourte officiated.

SHAFFER—Miss Martha Shafer, a resident of Maple Brae Nursing Home, Ridgeway, Ontario, passed away June 28, 1968, after a long illness. She was born October 17, 1878, in Lycoming County, Pa., and moved with her parents to Ontario in childhood. She was a member of the Bertie Brethren in Christ Church, Stevensville.

She is survived by a sister, Mrs. Elizabeth Fretz.

The funeral service was held in the Bertie Brethren in Christ Church; Pastor Wilbur W. Benner officiated. Interment was in the adjoining cemetery.

SNYDER — Benjamin H. Snyder, Carlisle, Pennsylvania, passed away in the Harrisburg Hospital, July 30, 1968, at the age of 79. He was married to Annie E. Gutshall Snyder who predeceased him in 1967. He was a member of the Carlisle Brethren in Christ Church.

He is survived by five sons and nine daughters; twenty-nine grandchildren and twelve great-grandchildren also survive.

The funeral service was held in the Roth Funeral Home with Pastor Walter Winger and Rev. Paul L. Snyder officiating.

SWITZER—David Switzer was born April 12, 1891, in Hope, Kansas, and passed away at his home in Upland, California, July 19, 1968.

As a child he moved to Oklahoma with his parents. He was united in marriage to Ruth Book in 1914 who preceded him in death in 1923. Four daughters were born to them. In 1925 he was united in marriage to Anna Blum who passed away in 1956.

He was saved at an early age and united with the Brethren in Christ Church of Thomas, Oklahoma, where he served many years as a trustee. He also served as a member of the Board of Jabbok Bible School. In 1959 he moved to Upland, California and united with the church there.

He was married to Bertha Wilkin in 1959.

He is survived by his wife, Bertha, four daughters: Edna, Rhodesia, Africa; Marie and Lavina, Clinton, Oklahoma; and Mrs. Nellie Zook, Abilene, Kansas; and one step-daughter: Mrs. Myron Mann, Van Nuys, Calif. Four grandchildren and two brothers also survive.

The funeral service was held in the Brethren in Christ Church in Thomas, Oklahoma. Rev. Henry Landis and Bishop Arthur Climenhaga officiated. Interment was in Bethany Cemetery.

THUMA — Benjamin Franklin Thuma, three and one-half month old son of Richard E. and Orpha Hennigh Thuma, Marietta, Pa., died at the Philadelphia Children's Hospital following a three-week illness.

In addition to his parents, he is survived by one sister: Martha Elizabeth, at home; paternal grandparents: Rev. and Mrs. Benjamin E. Thuma, Mount Joy, Pa.; maternal grandparents: Mr. and Mrs. Frank Hennigh, Spring Mills, Pa.; and paternal great-grandmother: Mrs. Fannie E. Thuma, Covington, Ohio.

Private funeral service was held in the Nissley Funeral Home, Mount Joy, July 27, 1968. Pastor John Bicksler officiated. Interment was in the East Donegal Cemetery.

News Items

Merger Slated for United Missionary Church, Missionary Church Association

The United Missionary Church and the Missionary Church Association have voted to merge, creating a new denomination of 21,250 members in 354 churches of 10 districts of North America. Both denominations held their general conference simultaneously in Indiana, in July.

Dr. Kenneth E. Geiger, general superintendent of the United Missionary Church, and the Rev. Tillman Habegger, president of the Missionary Church Association both expressed belief that the large vote of each constituency in the 90 percentage points indicated that the merger was the will of the Lord.

The new denomination will be known simply as The Missionary Church and will meet next March in Detroit for its first general conference.

Assemblies Accommodate Blind With Braille

A Braille circulating library for the blind has been established by the Assemblies of God Home Missions Department at the denomination's international headquarters. More than 40 Braille books are stocked and will be distributed without charge to more than 800 blind persons in the U.S. and 18 foreign lands.

Bible an Attraction at Folk/Jazz Festivals

"Would You Believe," a selection from the American Bible Society based on John 3:1-21, is taking its place with coffee, doughnuts and

music at the Servicemen's Christian Center in Newport, R. I.

A Jazz Festival was held in Newport the weekend of July 4 while a Folk Festival also took its place as mid-summer entertainment.

On the ferry from Jamestown, R. I., to Newport, young people distribute the American Bible Society's selection, "Would You Believe," along with an invitation to the center.

The American Bible Society provided 30,000 copies of the selection and 10,000 of "Good News According to John" for distribution at Newport this summer.

Haircuts for Haiti

About two months ago a Harrisonburg, Va., barber put a small sign in his barbershop—"Give to the Haitian fertilizer project. For every \$10 donation, a free haircut."

"It's just a small thing," explains Ira Eby, the barber, "but it does give me a chance to talk about the needs of Haiti." The idea grew out of the concern that Carl Harman, Mennonite Central Committee paxman in Haiti, shared in his home community. Harman is from Harrisonburg, Va.; Eby is his barber.

After doing a little research, Eby discovered that one of the greatest needs in Haiti was for fertilizer. Part of Harman's assignment involves helping the Haitians realize that the soil must be properly taken care of in order for it to produce good crops. "The Haitians are amazed at how much healthier the pineapples are when fertilizer is used in the soil," is the report Eby received in a letter from Harman.

To date, the little sign in Eby's Barbershop has resulted in nearly \$200 for the Haitian fertilizer project.

World Council Head Expresses Disappointment With Pope Paul's Encyclical on Birth Control

Disappointment at Pope Paul VI's encyclical on birth control was voiced by the Rev. Eugene Carson Blake, general secretary of the World Council of Churches, in this statement:

"It is disappointing that the initiative taken in 1964 to re-examine the traditional Roman Catholic position on family planning and birth control seems with the encyclical *Humanae Vitae* to have ended up approximately where it began, despite such a long and careful study.

"Some member churches of the World Council of Churches, particularly some of the Orthodox theologians, take a position very close to that expressed by Pope Paul. It is, however, a disappointment to many Christians in all the member churches of the World Council as well as to many Roman Catholics, that no early breakthrough to a solution to this problem of conscience can be envisioned. My personal reaction to the encyclical, at the first reading of the central parts, is that the distinction between artificial and natural means of birth control must be more thoroughly examined. It also appears that the Roman Catholic position as now stated depends too much upon an old conception of natural law to be persuasive to 20th century man."

Gallup Investigates Europe's Opinions on God, Heaven, Hell

Most Europeans believe in heaven but not in hell, according to a survey of opinion in 10 countries conducted for The Sunday Telegraph by Gallup International.

The Telegraph, in its copyrighted report, listed the following as the "main conclusions" of the survey: (1) Religious beliefs are declining; (2) Morals have also slumped; (3) Honesty is on the wane; (4) Happiness is becoming increasingly hard to find; (5) Peace of mind is rare; (6) Hardly anybody believes in the devil.

"On the other hand, most people still believe in God and feel that standards of in-

telligence, knowledge and health are improving."

China Civil War Seen as Massacre

Far more people are dying in Red China's civil war than in Vietnam, according to the Rev. Paul Kauffman, reporter-missionary in Hong Kong.

"Unmistakable evidence of this chaos bobbed on the waters of Hong Kong this week," he reported in mid-summer. "Eighty bodies, horribly mutilated, have been picked up by Hong Kong marine police in recent days. Reports reaching here say that Chairman Mao has ordered a flotilla of small sampans and fishing boats to block the mouth of the huge Pearl River that flows into Hong Kong so that no more bodies will float into world view. Radio Moscow reports that this 'sampan navy' has fished out more than 8,000 bodies from the Pearl River alone."

The missionary said he believes there are forces within China that Communists won't be able to subjugate much longer and that a day of reckoning is drawing close for the butchers of "multiplied millions" in "history's most horrible blood bath."

Protestant Unity Vote Expected by 1975

The nine denominations of the Consultation on Church Union will probably vote by 1975 on whether they want to be part of a united American Protestant church of 25 million members, a church leader said in Los Angeles.

Dr. William J. Jarman of New York, chief representative of the Christian Churches (Disciples of Christ) made the prediction. Just what the name of the new church would be or how its governing structure would evolve was not made clear. The name "United Christian Church" was suggested.

Dr. Jarman said that by 1970 a plan of union will have been defined and that decisions by participating denominations may be taken by 1975—"maybe a year earlier or a year later." Despite the increasing ecumenical activity at the grass roots, Dr. Jarman said he believes union will come from the top down.

C.I.A. Seen Wooing Missionaries On Patriotism Angle

The Central Intelligence Agency for many years has made systematic use of some American missionaries, according to the Chicago Daily News.

The report said the C.I.A. appeal is based on patriotism, arguing that the missionary is obligated to help his government. Agents occasionally talk to missionaries home on furlough.

The question of C.I.A.-missionary relationships has become the subject of an unpublicized debate within some church communities. One school of thought declares that American missionaries cannot and should not cut themselves off from the government when they go abroad and as loyal U. S. citizens should cooperate with the C.I.A. The other opinion is that missionaries should shun the C.I.A. because it might jeopardize their rapport with the people they serve.

In many countries, the C.I.A. is resented as a symbol of "American imperialism." Even a few cases of collaboration with the C.I.A., in the opinion of one mission leader, could damage the work of all American missionaries.

Birth Rate Study Shows Economics Key Factor

Birth rates are not "soaring" anywhere in the world and Roman Catholic countries have

achieved the lowest birth rates in the world. Those rather startling conclusions were reached in a UN study released by the Population Reference Bureau in Washington.

The big difference between high and low birth rate nations is not religion but economics and literacy, the report said.

Taken together, the Roman Catholic countries of Europe were said to have an annual average birth rate of 18.1 per 1,000 people. The birth rate in the non-Catholic countries of Europe is almost identical, 18.0 per 1,000.

Peace Section Opens Washington Office

The opening of a Washington Office on July 1st by the Peace Section of the Mennonite Central Committee marks the beginning of a new service. The Peace Section has for several years given serious study to the purposes which an office in the nation's capitol might serve. In recent years groups have become aware of an increasing need for more knowledge of and assistance in representation to the federal government.

Delton Franz will be in charge of the new office, to be located in the Capitol Hill area. Franz comes to the Washington Office following 12 years of ministry in the inner city on Chicago's south side. A graduate of Bethel College and Mennonite Biblical Seminary, he also studied at Union Theological Seminary of New York in the field of Church and Society, receiving the Master of Theology degree in 1965.

The Peace Section sees several main lines of endeavor through which the Washington Office will be of service: (1) in giving both individuals and the larger conference bodies current and accurate information on government developments in areas affecting the life and work of the Mennonite and Brethren in Christ churches; (2) the office shall equip and assist the constituent groups where they desire to make representation to the government; (3) the office shall serve as a source of knowledge on peace and social issues related to government, being prepared to direct the constituents to persons with competence on special issues.

It is understood that the primary responsibility for representation to government remains with the constituent groups. It will be the task of the Washington Office to provide needed information to the constituencies in matters requested by them. News releases will be issued to the various publications periodically, calling attention to crucial legislation that may warrant response from individuals, congregations and conference bodies.

Much of the work of the Washington Office with government and officials will be informal in character. Formal speaking shall be done only when duly authorized by constituent groups.

Concerns will not be pressed by using the political pressure methods of lobbies maintained by groups working in their own narrow interests. In addition the office will have in mind the values which may be gained by interpreting to men in government, over an extended period of time, the moral and ethical approach to problems of government.

Seminars will provide opportunity to study and observe the working of government in the context of the Christian faith. Periodically seminars will be planned dealing with specific issues and problems.